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SOME
THOUGHTS
ON

SELF-LOVE, INNATE-IDEAS, FREE-
WILL, TASTE, SENTIMENT,
LIBERTY and NECESSITY, &c.

OCCASIONED

By reading Mr. HUME's Works,
AND THE

Short Treatise written in *French*
by Lord BOLINGBROKE, on
COMPASSION.

TOGETHER

With a few REMARKS on the
GENUINE SEQUEL, and Mr.
KNOWLES's ANSWER to the
ESSAY on SPIRIT.

In a LETTER to a FRIEND.

BY THE
AUTHOR of the ESSAY on SPIRIT.

DUBLIN:
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SOME

THOUGHTS, &c.

WHEN I had lost the Honour of conversing with you about the *Essay on Spirit*, you was pleased to object to that Passage wherein I say, "And hence also Self-Love may be looked upon in Nature as the Principle of all voluntary Action, and the Foundation of all Morality *." And, upon our further Conversation, you was pleased to say, that you could wish I had explained myself more fully on that Subject. I own, that in that Treatise, I endeavoured to be *short*, and by that Means, possibly, as *Horace* observes, may have been *obscure*; but, if you had followed the Track of Reasoning laid down in a few of the preceding Paragraphs, there were sufficient Traces left to have conducted you to this Conclusion: For, I had said, when speaking of intelligent Spirits, that, "If the Almighty is pleased to add a

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"Liberty

* *Essay on Spirit. Sect. 12.*

" Liberty of Will to this active Intellect,
 " and create Spirits endowed with a Power
 " of voluntary Motion, then it seems ne-
 " cessary that Almighty God should confer
 " also upon such intelligent Spirits, such
 " Faculties and Powers as would be capa-
 " ble of perceiving Pleasure or Pain : Since
 " nothing else but a Sense of one or other
 " of these seems capable of determining the
 " Will to act. For, if the Sensation of
 " Pleasure or Pain be removed from the
 " Will, there can be no Reason or Cause
 " for it to prefer one Motion to another,
 " and of Consequence no Direction or De-
 " termination."

And now if this be true, and that the
 seeking of Pleasure and avoiding of Pain is
 the Cause and Origin of all voluntary Mo-
 tion, must not Self-Love, which consists in
 the Desire of Pleasure and the Dread of
 Pain, be the Foundation of all our Obliga-
 tions to the Practice of Morality? For, as
 Morality, which is so called because it is
 conversant *circa* MORES *Hominum*, that is,
 about the *Manners* or *Morals* of Men, con-
 sists in a Conformity of our Thoughts and
 Actions to those Obligations, which result
 from the Nature of our own Existence, and
 the Relations in Life which we bear to God,
 and the rest of our Fellow-Creatures ; in
 order

order to engage or oblige us to this Conformity, some Pleasure must be proposed to the Mind for a Reward; or some Pain for a Punishment, in Case we are refractory. And, in order to render this Conformity the Object of Rewards and Punishments, it is necessary that the Will should be free. And therefore, if nothing but Self-Love is capable of exciting the Will to act either one Way or the other, must not the aforementioned Proposition be undeniably true?

But, as I find that Mr. *Hume* is of the same Opinion with you, and thinks that Proposition, of Self-Love being the Foundation of all Morality, is not tenable, I shall endeavour to explain myself further upon this Head.

Mr. *Hume* seems to be mistaken in several Points: First, in making Virtue to consist in that which is thought Praise-worthy. And accordingly he defines Virtue to be, "whatever mental Action, or Quality, gives to a Spectator the pleasing Sentiment of Approbation; and Vice the contrary." Now if this be true, the Action of a Savage, torturing his Captive in cool Blood, amidst the Acclamations of his barbarous Companions, is *Virtue*; and the

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Attendants on *Broughton's Amphitheatre*, as well as the Disciples of the noble Science of *Bruising*, would all be Men of *Virtue*. Whereas this is no more the Definition of *Virtue*, than that of a two-legged unfeathered Animal is the Definition of a Man. For though true it is, that all virtuous Actions merit, and generally do meet with, Approbation; yet it is not equally true that every Thing which meets with Approbation is *Virtue*.

He is again mistaken in his Notions about Liberty; for says he, "Liberty when opposed to Necessity, not to Constraint, is the same Thing with Chance; which is universally allowed to have no Existence." * Which, if it be true, then indeed, according to the Doctrine of some of our modern *French Philosophers*, *Man is a Machine*.

He is again wrong in supposing Reason to precede Sentiment. For, says he, "I suspect that Reason and Sentiment concur in almost all moral Determinations. But in order to pave the Way for such Sentiment, and give Men a proper Discernment of its Object, it is often necessary, we find, that much Reasoning should
"pre-

“cede.” * In which Opinion he seems to be supported by Lord *Bolingbroke*, who in a small Pamphlet written in *Paris* and in the *French Tongue*, upon “*that Proposition which affirms Compassion for other Men to be a Principle born with all Men, or an Instinct common to the whole Species of Animals,*” endeavours to shew the Falsity of this Proposition; and in order to shew this Affection not to be innate, resolves it into “the Effect of Reason and Education founded on the only innate Direction or Impression, that he says, he is acquainted with, which causeth us to pursue Pleasure and fly from Pain, the main Spring and first Mover of all human Actions;” which he also stileth *Self-Love*; but then he says further, “that this is a blind Guide, and exposeth us to numberless untoward Actions. And for this Reason we are never left to the Guidance of this Principle till the Principle itself be guided by Reason.”

In a Part of which Reasoning I entirely agree with him, *viz.* that the Love of Pleasure and Dread of Pain is the main Spring and first Mover of all human Actions. But I cannot agree with him, either in affirming this to be the only innate Direction, Impression,

sion, or Principle; or that we are never left to the Guidance of this Principle, till the Principle itself be guided by Reason.

Had I seen either of these aforementioned Treatises before I published the *Essay on Spirit*, it is probable that I should have been more copious and explicit on this Subject; but as I had not then seen either of them, I shall now endeavour to make up the Deficiency.

And in order thereto, I must first shew the Distinction there is between our Ideas and the Objects of our Ideas; because they are often confounded together, and in particular by Mr. *Hume*, who in his *Essay on innate Ideas* finds Fault with Mr. *Locke* for asserting that there are no innate Ideas; and says, "I desire to know what can be meant by asserting, that Self Love, or Resentment of Injuries, or the Passion betwixt the Sexes is not innate?" "Where it is plain that Mr. *Hume* mistakes the Passion for the Idea, that is, the Objects of our Ideas for our Ideas. It was therefore with a View to prevent all this Kind of false Reasoning, which I had before observed in some other Writers, that I set out in the *Essay on Spirit* in defining what I meant by *Ideas*, and how they are to be distinguished from *Modes* and *Substances*.

Substances. And therefore I said, that
 “ every Existence or Being I call a *Sub-*
 “ *stance*; the Manner in which this *Sub-*
 “ *stance* makes an Impression on our Minds,
 “ I call a *Mode*; and the Effect or Impres-
 “ which is thereby made upon the Mind, I
 “ call an *Idea*.” And hence it is manifest
 in the first Place, that there can be no such
 Thing as an innate *Idea*, because there can
 be no *Idea* in the Mind till after some *Sub-*
stance by the Means of some *Mode* hath made
 an Impression upon it.

And because some late Writers * had as-
 serted that we have no *Ideas* but of sensible
 Objects, which alone are capable of making
 any Impression on our Minds; I therefore
 also shewed that the Methods by which the
 Mind is furnished with Ideas are two, *viz.*
Sensation and *Reflexion*; which are by some
 Persons called our external and our internal
 Senses. And as with Regard to our out-
 ward or external Senses, it is plain, that no
 Man can have an Idea of seeing, hearing,
 feeling, tasting, &c. till after he has seen,
 felt, heard, or tasted, &c. which are pro-
 perly called the Ideas of *Sensation*; so nei-
 ther

* Brown on the Procedure, Extent, and Limits of hu-
 man Understanding. And from him the Authors of the
 natural State of Man; and of Deism revealed.

ther can he have any Ideas of the internal Senses, till after they have exerted their Power of Operation. As for Example, no Man can have an Idea of thinking, willing, doubting, &c. till after the Intellect has thought, willed, or doubted, &c. which are properly called Ideas of *Reflexion*, because they are produced by the reflex Act of the Mind in considering its own Operations. And hence it appears, that the Mind can have no innate Ideas at all; and of Consequence none either of Pleasure or of Pain, till after it hath felt and experienced them.

What is it then you will say, that makes him love the one, and dread the other? It is an innate Affection implanted in us by our Creator, who has framed the Mind of Man in such a Manner as to take a Pleasure in certain Objects, and to receive Pain from others; which operateth in us by a Kind of *Instinct*. So that Almighty God hath not only implanted in us the Love of Pleasure, and the Dread of Pain in general, as Lord *Bolingbroke* asserts, but has also by Nature, annexed the Sensation of Pleasure to certain Objects, and the Sensation of Pain to others, whenever those Objects present themselves to the Mind. Which is the Link in his Chain of Argumentation that Lord *Bolingbroke* has missed, and for Want of which he hath failed
in

in the true Method of Reasoning upon this Subject.

For, can any one otherwise tell why one Taste should be agreeable to the Palate of a Child, and another not? Why Men should prefer one Smell, or one Sound to another? Why Beauty should strike the Eye, and Harmony the Ear, with such agreeable Sensations? But because these Passions or Affections are innate, though the Ideas are not.

It is, indeed for wise Purposes, that Almighty God has annexed Pleasure to some Sensations, and Pain to others. But we feel the Pleasure before we are sensible of the Utility. *Curiosity* is as natural a Passion to the Mind, as either Thirst, or Hunger, is to the Body; and the Pleasure which we all feel in gratifying this Passion, and which excites young People to follow *Sights* and *Shews* with an unbounded Eagerness, is nothing else than a natural Affection implanted by their Creator to excite them to the future Acquisition of useful *Knowledge*. Those Shepherds who first amused themselves with observing the seeming Rotation of the Stars round this Globe of Earth, little thought of the great Use which their Observations might in Length of Time be applied to, in the Mensuration of Time, and the Improvement

ment of Commerce. The Child that is pleased with hearing its own Praise, does not consider that this Passion was implanted in him to excite him afterwards to such Actions as are truly Praise-worthy. Nor does the Child, that smiles, and is delighted with the cheerful Countenance of its Nurse, or who on the contrary is affected with Grief when she is dejected and seems to weep, consider, that this sympathetick Sense of Pleasure and Pain was given it to make it rejoice, when it is further grown up in Years, at the Happiness of others, and to commiserate their Distresses. And yet this is the Origin of *Compassion*, and was the Use designed by the Creator for these Sensations, and is generally the natural Effect of them.

Every Thing that we call beautiful, that is, which gives Pleasure to the Eye, is generally more useful in its Kind than those that are ugly and deformed. Thus it is that the most beautiful Horses are generally the best Horses, and the most beautiful Cows are generally the best Cows; and yet the same Shape that is beautiful in a Horse, is otherwise in a Cow; because they were intended for different Uses. But does a Child, or a more grown up Person, who is delighted with the Sight of a fine Horse, always consider this? Few Smells are disagreeable

greeable but what are unwholsome, but does a Child consider this when it is pleased with the Smell of a Rose, and displeased at other Smells that are always disgusting? If we examine the whole Catalogue of all our Passions, or of every Sensation that naturally produceth either Pleasure or Pain, we shall find them all end in the same Point; and by pursuing the Thought will find, that moral Good and moral Evil take their Origin from natural Good and natural Evil. That is, that nothing is recommended as a Duty, but what is useful; and nothing prohibited but what is hurtful.

Now as all our Pleasures and all our Pains may in the general be divided into sensual and intellectual, according as they are excited in us either by our internal or external Senses; so, as soon as they begin to operate and furnish us with the Ideas either of sensual or intellectual Pleasures, we naturally pursue the one and avoid the other. And as these Sensations, or natural Affections, are different in different Men, this occasions that Difference which we find in the natural Dispositions of several different Persons, which is known in *English* by the Name of *Taste*, and in *French* by the Word *Sentiment*.

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Which *Taste* though it may afterwards be improved or corrected by Education and Culture, must nevertheless, like the Spirit of Poetry, be in some Degree, born with us.

--- *Ego nec Studium sine Divite Vena,
Nec rude quid proſit video Ingenium, altorius ſic
Altera poſcit opem Res & conjurat amice.*

Says *Horace*. And as we ſee in Nature that though the Diamond muſt be poliſhed by Art before it will give forth its full Luſtre; yet that when this is done, no counterfeit can ever equal its Perfections; ſo it is with Regard to human Qualifications, which are not conferred on all alike; Experience daily convincing us that there are ſome Perſons born with a Talent or *Taſte* for perceiving thoſe Beauties: For Inſtance; in Painting, or Poetry, or Muſick, which eſcape the Admiration of the Vulgar; and arrive with Eaſe at a Maſtery in thoſe Sciences, which the utmoſt Diligence and Induſtry would never confer upon others. And here I muſt obſerve, that the Word *Beauty*, though it properly belongs only to the Senſe of ſeeing, yet is metaphorically transferred to denote any Object which gives us Pleaſure, either with Regard to our external, or internal Senſes. And therefore, we do not only make Uſe of it to denote thoſe agreeable Objects

Objects which give Delight to our Eyes, and Ears, &c. but also to the Mind ; and hence come those Expressions of the *Beauty of Poetry*, the *Beauty of Virtue*, and the *Beauty of Holiness*, &c.

Now, though there is no Body but what is naturally struck with Beauty in general, whether it relates to the internal or external Senses ; yet does the *Taste* for this Beauty differ very greatly in different Men. As for Example, in those Arts already specified of Painting or Musick, which regard the outward Senses, some Persons are naturally pleased with those Parts of either that are delicately and tenderly touched ; while others are affected with no Colours but what are glaring, and no Musick but what is as piercing as the Clangor of a Trumpet. In like Manner with Regard to the inward Senses, and our Relish for intellectual Pleasures, all Men think, but all Men do not think alike ; and there is as much Difference, at least, in the intellectual *Taste* of Pleasures as in the sensual.

Every Man has his particular *Taste* ; of which the first Ode in *Horace* gives a lively Representation ; and mentions the Author's own particular *Taste* among the rest. In Imitation of whom I must acknowledge,

that there is a Pleasure in Thinking, and in thinking freely, for which I feel so strong a *Taste* in myself, (pardon the Egotism) that no worldly Considerations ever yet did, and I trust in God, never will get the better of it. There is a Pleasure in shaking off the Trammels of the Schools, and in opening the Mind to a Freedom of Thought, that is as much preferable in my Opinion to all systematical Thinking, as walking in the open Fields is to following the high Road, and treading in a beaten Track.

The same Objects of Love, Compassion, Friendship, Grief, Benevolence, Justice, Honour, &c. do not strike all Men alike. There is a *Sensibility*, or Delicacy of *Taste*, or *Sentiment*, in some Mens Natures, which makes the Ideas that are excited in them by these Objects affect them very differently from others. Mens Fears and Hopes are very different; one Man is bold, intrepid, and daring, while another is cautious, diffident, and timid. One Man is only affected with such Pleasures as are immediate, gross, and sensual; while others of a more refined natural Constitution are delighted with distant Expectations and intellectual Pleasures. A Man of a dull phlegmatick Genius, can never form to himself any Notion of the Pleasure which *Archimedes* felt, when he ran
like

like a Madman about the Streets with Joy, for having found out the true Weight of a Piece of adulterated Gold.

But then you will say, where is the Morality of all this? Where is the Merit of having any of those *Tastes* or *Sentiments* which are only given to us by Nature? If one Man is by Nature inclined to Benevolence, and another is by Nature cross and peevish, why should they be either of them rewarded or punished for that which was not their own doing? And if Mankind have no Abilities for doing Good *which they did not receive*, why should they Glory, or expect a Reward, *as if they had not received them?* *

To which the Answer is, that Rewards and Punishments do naturally belong to free Actions, and to no others. And therefore Nobody can be either rewarded, or punished, for those Passions or natural Dispositions which belong to the Frame of his Constitution; nor for any other Graces bestowed on him by Providence, even in a supernatural Manner. Nor can he be any further accountable either for the Enjoyment, or the Want of them, than as he hath by the Act of his own Will given Encouragement, or Discouragement to them. For though we

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cannot

* 1 Cor. iv. 7.

cannot command the supernatural Graces, nor entirely eradicate and extirpate our natural Passions, yet we may by Industry and Care cultivate and improve them. We may by Habit and Custom add Strength and Vigour both to our good and bad Dispositions; or may by Habit and Custom so reduce their Force, as almost to extinguish them.

Most Children have an Aversion to the Taste of Wine and Tobacco, and yet daily Experience may convince us how this Affection can be changed by Education or Habit. Women are by Nature generally more modest and tender hearted than Men; and yet, when they have once got an Habit to the contrary, they are frequently more immodest and more cruel. So that the Merit or Demerit of all our Actions depends upon ourselves; and will be estimated according to the Pains we have taken to cultivate our good Dispositions and correct our bad ones; every Action being denominated either morally good, or morally bad, just so far as the Will hath concurred towards that Action. And hence it is, that the Expression of an *Original Sin* is a Contradiction in Terms; for as the Word *Sin* implies an Act of the Will, so the Word *Original* implies the direct contrary; and supposes the criminal Act to have been committed by another

other Person, to which Act that Person, to whom the *Sin* is imputed, neither contributed by Thought, Word, or Deed. To be born of wicked, careless, or unhealthy Parents, may be a Misfortune, but cannot possibly be a Fault. For as *Juvenal* says,

--- *Patitur Pœnas peccandi sola Voluntas ;
Nam scelus intra se tacitum qui cogitat ullum,
Facti Crimen habet.*

And accordingly the Merit or Demerit of all moral Agency depends upon the Will, whether we are able to put our Intentions in Execution or not. And therefore the Definition of human Liberty given by Mr. *Hume*, cannot be true, when he says, that *LIBERTY is the Power of acting or not acting according to the Determinations of the Will*, which, indeed, is one Species of Liberty, when this Word is made Use of in Opposition to bodily Constraint ; but is not that Liberty which is *opposed to Necessity*, and in which the Morality of our Actions consists, where the Intention is the Thing regarded, and not the Execution. For, when we once *will* an Action, the Action immediately and necessarily follows, if it be in our Power to perform it. And hence it is, that *he who looketh on a Woman to lust after her*, is guilty of the Crime of Adultery, though he should not be able to ac-

compleish his Desires, because he *hath committed Adultery already with her in his Heart.*

If then this be not the Kind of Liberty which we mean, when we speak of the Freedom of the human Will, you will perhaps object, with Mr. *Hume*, that we have no Liberty at all; for, says he, “ Liberty “ when opposed to Necessity, not to Con- “ straint, is the same Thing with Chance, “ which is universally allowed to have no “ Existence.”* And this he endeavours to prove by shewing, that the Will cannot will without some Motive, that the Actions of the Will have a constant and regular Conjunction with Motives, and Causes, and Characters and Circumstances, and are the necessary Result thereof. For, says he, “ though Mens Tempers may vary, they “ have their certain Causes, though not “ easily discernible, as much as Wind, or “ Rain, or any other Change of Weather.”† From whence follows, according to this Method of Reasoning, “ that God must be “ the Author of Evil, and Man entirely “ blameless! As he that fires a Mine is an- “ swerable for all the Consequences, whe- “ ther the Train be long or short.”‡ And concludes with saying, “ to reconcile the In- difference

* Vol. 2. p. 152. † Vol. 2. p. 141. ‡ Id. ibid.

“ difference and Contingency of human Ac-
 “ tions with Prescience ; or to defend abso-
 “ lute Decrees, and yet free the Deity from
 “ being the Author of Sin, has been found
 “ hitherto to exceed all the Skill of Philo-
 “ sophy.”§

Let us, however, not be dismayed, Truth is worth the searching after, and if we take a little Pains, possibly we may find a Clue to lead us out of this Labyrinth. In order to which, I shall first endeavour to explain some of the most remarkable Passages in Scripture upon which this Doctrine of Predestination, and absolute Decrees, is founded, The first of which is that noted Passage in St. Paul's Epistle to the Romans, where he says, *For whom God did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the first among many Brethren. Moreover whom he did predestinate them he also called.** Now, our Saviour hath positively assured us, that *though many be called, yet but few are chosen.†* Whence it appears, that Persons may be *foreknown* of GOD, and may be *predestinated* to be *called* to be conformed to the Image of his Son, and yet not be *chosen*. That is, they may be *foreknown* of GOD, and may

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§ Id. ibid. 162. * Rom. viii. 29. 30. † Mat.
 xx. 16, 22, 24.

be predestinated to be *called*, and yet not answer the End of their Calling.

Whence it is manifest, that although God may foreknow whom he will be graciously pleased to call, and may predestinate his Grace or Favour in calling them to be conferred only on some particular Persons, he nevertheless leaveth those Persons to the Exercise of their own Free-Will in determining whether *they will answer this Call* or not. And hence it is that St. Paul in this Epistle to the *Romans*, when speaking of the Grace or Favour of God which was conferred *on all Nations* by the Mission of Jesus Christ, says, *Among which are ye also THE CALLED* of Jesus Christ. And addressees his Epistle *to all that be in Rome beloved of God called to be Saints*: though it is to be feared that *all they who were in Rome* did not answer this End of their Calling. And hence also it is that St. Peter stiles all *the Strangers throughout Pontus, Galatia, Cappadocia, Asia and Bithynia*, to whom he writes, whether they were real Saints or not, *the Eleet according to the Foreknowledge of God*. Where it is to be observed that the Word *Eleet* or *Chosen* in this Place is not used in the same limited Sense, as it is in the fore-mentioned Quotation from St. Mathew, where it is said, that though many are *called* yet

yet few are *chosen*; but in a more extensive Sense, so as to comprehend all that were called: Because, it was of God's *free Grace* or *Choice* that they were called, upon which Account alone it is that they are in this Place said to be the *Elect* or the *Chosen*. Whereas in the other Place, the Word *chosen* is limited to such only as should answer this *Call*. When therefore the *Elect* are mentioned in Scripture in general Terms, and this *Election* is said to be of *Grace*,† we are to understand it as meaning no more than the Word *called*; and accordingly, St. *Peter* in his second Epistle,* makes Use of them as convertible Terms, when he says, *Wherefore the rather, Brethren, give Diligence to make your Calling and Election sure*. Whence also it appears, that although their Calling or Election proceeded from the Grace of God; yet, that the making the Benefit thereof *sure* to themselves, depended upon their own Diligence.

It is further also manifest, from what hath been said, that this *Election*, or *Calling*, or *Predestination*, which depended on the Foreknowledge of God, consisted only in that general Call which was first offered to the *Jews*, and then to all Mankind, of Salvation, through Faith in *Jesus Christ*, which was undoubtedly owing to the free Grace and

* Rom. xi. 5.

† 2 Pet. i. 10.

and Favour of God, that it was at all offered, or preached unto Mankind : But which Salvation, however, was afterwards in their own Election, whether they would accept of, and abide by, or not. And therefore, St. Paul, in his Epistle to the *Ephesians*, though he assureth them that God, *even the Father of our Lord Jesus Christ, hath CHOSEN us in him before the Foundation of the World, that we should be holy and without Blame before him in Love ; having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will ;** yet was so sensible of the Liberty which the *Ephesians* had in themselves, either of accepting or rejecting this Call, that he earnestly beseebeth them to *walk worthy of the Vocation wherewith they were called ; and to put on the whole Armour of God, that they may be able to stand against the Wiles of the Devil.*† Which it would be unnecessary for them to do, if this Predestination was to be understood in such a Manner, as that each of these particular Persons were by the absolute Decrees of God predestinated to accept of, and follow this Rule of Salvation. Whereas the Meaning is, not that they were predestinated to accept, but that they were predestinated to have it offered unto them, which makes a wide Difference.

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* Eph. i. 4.

† Eph. iv. 1, 6, 11.

By the same Method of Interpretation also may those Texts of Scripture be explained, which speak of particular Places of Happiness and Misery that are *prepared* for the Righteous and for the Wicked. Which Preparation must not be understood to refer to the particular Persons, but to the Places, which are prepared for the righteous or the wicked in general ; that is, for those who shall deserve them. As for Example, when our Saviour says, *to sit on my Right Hand, or my Left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.** That is, for those who shall best deserve it ; it being for such, that this high Degree of Honour was prepared, or predestinated, by the Father. In the same Sense also, must be understood that Parable where our Saviour represents himself as saying at the Day of Judgment to those on his Right Hand, *Come ye blessed of my Father, inherit the Kingdom PREPARED for you from the Foundation of the World.* And to those on the Left, *Depart from me ye cursed into everlasting Fire PREPARED for the Devil and his Angels.†* Not that these particular Places were prepared for these particular Persons ; but that these Places were prepared for those who should deserve them. In which Sense,

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* Mat. xx. 23.

† Mat. xxv. 34, 41.

I can venture to assert, that all the eminent Fathers of the Church that I have met with, till the Time of *Calvin*, understand these Texts of Scripture. But, as what *Justin Martyr* || says upon this Subject, is both strong and short, I shall only quote him at present. Whose Words are these. “ By
 “ the immutable Decree of Fate, we mean
 “ no more, than that there are suitable Re-
 “ wards prepared for those who choose
 “ Righteousness; and suitable Punishments
 “ for the Wicked.”

So that the Meaning of these Texts of Scripture is this, that GOD, from the Foundation of the World, predestinated or prepared a Place of Happiness for the Reward of good Men, and a Place of Torment for the Punishment of bad ones. And that they who are called, and answer the End of their Calling, shall, at the last Day, be admitted into that Kingdom, or State of Happiness, which was *prepared* or *predestinated* for them from the Foundation of the World; where they shall be remunerated with such Degrees of Felicity as shall be proportionate to their particular Merit; or in the Language of the Scriptures, where they shall be rewarded *according to their Works*, and *every Man shall receive his own Reward, according*

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to his own Labour. Whereas they who are called and do not answer the End of their Call, shall be dismissed into that Place of Torment, which was *prepared* for the Rebellious. Thus it is, that Houses of Correction may be said to be *prepared* or *predestinated* for Vagabonds; and that Prisons are built and predestinated by human Legislators, for Thieves and Murderers, without impeaching the Liberty of the human Will; there being an immense Difference between predestinating particular Places for particular Persons according to their Desert; and predestinating particular Persons to particular Places, whether they deserve to be sent there or not. For in the one Case, the Doctrine of Rewards and Punishments is consistent with the Freedom of Man, and the Justice of God; whereas in the other Case, it is impossible to reconcile it with either.

Having thus removed out of our Way all the Objections which are raised to the Freedom of Man's Will from the scriptural Expressions of *Predestination* and *Election*; there nevertheless still remains the Difficulty of reconciling the Foreknowledge of God, and the Liberty of Man; with Regard to which, here we may safely hold. That as there are some Propositions in almost all the Sciences,

Sciences, which though manifestly true, are nevertheless attended with great, if not unfurmountable Difficulties; so a wise Man would, in the present Case, rather choose to abide by that which appears most certain, though he is not able to answer all the Objections which may be raised against it, than to remain in a State of Scepticism and Uncertainty. And if of Consequence there appears to be any Contradiction between the Foreknowledge of God and the Freedom of Man, as stated by Mr. *Hume*, it should seem much more reasonable to give up the Foreknowledge of God in that particular, than either to impeach, or even doubt about, the Freedom of Man, or the Justice of God.

As to the common Apology, that our Actions are not performed because God foreknows them; but that God foreknows them, because we will do them. These are only so many Sounds without Sense; for if God foreknows that we will do them, we infallibly *must* do them. But what Mr. *Locke* says upon this Head in one of his Letters to Mr. *Molyneux*, is very strong; “ If, says he, “ you will argue for or against Liberty from Consequences, I will not undertake to answer you. For I own freely “ to you the Weakness of my Understanding,

“ ing, that though it be unquestionable that
 “ there is Omnipotence and Omniscience in
 “ God our Maker, and I cannot have a
 “ clearer Perception of any Thing, than
 “ that I am free ; yet I cannot make Free-
 “ dom in Man consistent with Omnipoten-
 “ tence and Omniscience in God, though I
 “ am as fully perswaded of both as of any
 “ Truths I most firmly assent to. And
 “ therefore I have long since given off the
 “ Consideration of that Question, resolving
 “ all into this short Conclusion ; that if it
 “ be possible for God to make a free Agent,
 “ then Man is free, though I see not the
 “ the Way of it.”

After Mr. *Locke* had given up the Con-
 sideration of this Subject, it may perhaps
 seem presumptuous in me to undertake it ;
 but when I consider that, if it be not possi-
 ble for God to make a free Agent, we must
 also give up the noble Attribute of God's
 Justice ; because then he could have no Op-
 portunity of exercising it ; I am tempted to
 pursue the Thought. For I own that it gives
 me an elevated Idea not only of the Good-
 ness, but the Justice of God, when I consi-
 der him as acting, not as an arbitrary Being
 in the final Distribution of Happiness to the
 several intelligent moral Agents which he
 hath created, whether they be Men or An-
 gels ;

gels ; but as a just God, Which he could not be, were there no Creatures on whom he had conferred a Freedom of Will, and upon whom he might exercise his Attribute of Justice, by dispensing of Rewards or Punishments, in Proportion as they *loved Righteousness, and hated Iniquity*. Whereas by making them *free*, they are now enabled to contribute to their own Happiness, to work out their own Salvation, and to supply the Almighty with proper Objects for the Exercise of his Justice ; according to which, not according to his own despotick Will and Power, *he anointeth them with the Oyl of Gladness above their Fellows.**

Let us therefore not be discouraged from attempting to proceed a little further than Mr. *Locke* has done : Which possibly we may be able to effect by enquiring what is meant by the two Words *Omnipotence* and *Omniscience*. By the Word *Omnipotence* is meant no more than to denote God's Almighty Power in being able to do every Thing that is possible to be done, consistently with the Nature of Things and his other Attributes ; but not that he can do every Thing. For he cannot act a Contradiction ; he cannot either deceive or be deceived ; he cannot create, or otherwise produce, another Being.

* Ps. xlv. 6, 7. Heb. i. 8, 9.

Being equal to, or independent of, himself; he cannot prefer Evil to Good, &c. In like Manner God's Omniscience must be bounded in its Definition, by every Thing which it is possible for him to know, consistent with the Nature of Things and his other Attributes. If therefore it be inconsistent with the Nature of Things for God to foreknow the contingent Actions of a free Agent, the Consequence must be this; either that there is no such Being as a free Agent, God alone excepted, or that God does not foreknow their free Actions. And if I am to assent to one or other of these Propositions, I would choose to deny God's Foreknowledge of the Actions of free Agents, rather than the Existence of other free Agents besides God. Because, I cannot be more certain of my own Existence, than I am of my Freedom. The Consciousness of the one strikes me full as strongly as of the other. And I cannot be better assured that I hear, or see, or taste, or smell, than I am of the inward Sensation which I *feel* within myself of the Liberty of my own Will. And I think it would be full as easy for any Man to perswade me that I do not exist, as that I do not sometimes hesitate, and doubt, and sometimes determine, or resolve, and prefer one Action to another, after such Doubts or Hesitations are at an End. And
when

when we consider that it depended upon God's own free Will whether he would make a free Creature or not; it seems no way derogatory to the Honour of God to suppose, that he might dispense with the Exercise of those Powers in himself, which were inconsistent with that Freedom which he had conferred upon Man.

And when we further consider, that this Freedom of the Will is not inconsistent with bodily Restraint, so that the Will may be free, though the Body is not able to put the Determinations of the Will in Execution; such a Liberty as this, though incompatible with the Foreknowledge of God, can be attended with no possible Inconvenience; because the constant Interposition of God's Almighty Power, which is the necessary Consequence of his *Omnipresence*, may either restrain the Execution of any human Designs, which are inconsistent with the Scheme of his general Providence, or may direct them to Purposes different from their first Intention: So that although *many are the Devices of Man's Heart, yet the Council of the Lord that shall stand.* And therefore, I do not think it reflects more upon the *Omniscience* of God to say, that he cannot foreknow the free contingent Actions of Men, than it does upon

upon his *Omnipotence*, to say that he cannot act a Contradiction.

But supposing we should allow that God does not foreknow the free contingent Actions of Man, yet as I before observed, if the Will is always regulated by some Motive or other, and the Action necessarily follows the Determination of the Will, as the Will necessarily follows Pleasure; I see you will now ask wherein can human Liberty consist? To which I answer, that it consists in our choosing that which seems to be the greatest Pleasure from amongst a great Variety of Pleasures, either real or apparent. For the Mind of Man before it *will*s has a Power of *hesitating*, and *doubting*, whether it will *Will* this or that particular Pleasure or not. That is, among the various Motives which occur to the human Mind, it has a Power of choosing that, which upon Deliberation, appears to be the most eligible. It cannot will *Pain* as *Pain*, or which is the same Thing, *Evil* as *Evil*. But as Pain may be productive of Pleasure, and Pleasure of Pain, the Mind of Man has a Power of debating within itself, and weighing the several Arguments, or Motives, which ought to determine its Choice before it *will*s. And may be *inclined* different Ways before it really determines.

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The Progress and Procedure of the Mind in *willing*, seems to be analogous to its Power in *believing*; when the Evidence on both Sides is produced and duly considered, the Assent of the Mind, or the Consent of the Will, must necessarily preponderate on that Side on which the greatest Evidence lies; but if in this Disquisition, the Mind will not always impartially attend to the Evidence, will not hear what is to be said on both Sides, or look into the Consequences of Things, then that which is the weakest Evidence in Reality, may appear to be the strongest; and the Mind will yield its Assent, ~~or~~ Consent, in that Case, on the Side of *Error*, but still under the Imagination of its being at that Time, and under those Circumstances, either the most valuable Truth, or the most eligible Pleasure.

The Freedom therefore of the human Mind, seems to consist in the Power, which is given it by the Creator, of suspending its Assent or Consent, till it has Time to consider the Evidence that is produced on both Sides, together with all its Consequences. And the Merit of believing or willing what is Right, does not consist either in the *Belief*, or *Will*, but in our impartial Consideration of the Subject in Debate; which will
always

always depend upon our keeping our Bodies, and our Mind, in such a due Temperature, as that all our Faculties and natural Affections may, upon Occasion, be exerted to the utmost Degree of their Strength, according to the Talents which hath been assigned us by our Creator ; so as to be able to make an impartial Enquiry into the Subject before us, and give our Assent or Consent on the right Side of the Question, and in Favour of that Truth, or of that Pleasure, which is in Reality, the most estimable. And hence it was that I asserted in that Paragraph of the *Essay on Spirit*, before quoted, that “ Virtue, “ Wisdom, Prudence, &c. in Mankind, “ may be considered only as various Names “ for the several Powers given to them, “ and the different Methods used by them, “ in the Attainment of Happiness, and “ avoiding of Misery.” That is, Virtue in the general, or Wisdom, Prudence, Fortitude, &c. in the particular, are only to be considered as useful Qualifications, in Proportion to the Power they have to produce or procure Happiness.

The original *Latin* Word for Virtue is *Virtus*, which according to *Cicero*, is derived from *Vir*, a *Man*, and accordingly was originally applied to signify only the *manly* Perfection

Perfection of * *Fortitude*; but has since been metaphorically extended to denote any Power, or Perfection, either in animate or inanimate Creatures, whereby they are enabled to do Good: Thus we talk of the Virtues of Plants, &c. And in moral intelligent Agents, those Qualifications are called Virtues, which contribute to the Perfection of their Natures, and enable them to do the most Good both to themselves and others.

And as Mr. *Hume*,† when speaking of the Love of one's Country, observes, that
 “ as Nature has implanted in every one a
 “ superior Affection to his own Country,
 “ we never expect any Regard to distant
 “ Nations, where the smallest Competition
 “ arises. Not to mention that while every
 “ Man consults the Good of his own Com-
 “ munity, we are sensible that the general
 “ Interest of Mankind is better promoted,
 “ than by any loose indeterminate Views to
 “ the Good of a Species, whence no bene-
 “ ficial

* The *Greek* Word for Virtue is *Arete*, which is likewise supposed to be derived from *Arete Mars*; that is, the *Greeks* and *Romans* borrowed the general Denomination of Virtue, from that particular Virtue, or manly Qualification of Fortitude, which was most in Esteem among them. And accordingly, the modern *Italians* call a Skill in the Arts of Statuary, and Painting, and Architecture, by the Name of *Virtu*.

† Vol. 3. p. 93.

“ ficial Action could ever result, for Want
 “ of a duly limited Object, on which they
 “ could exert themselves.” So this Method of Reasoning may be continued down from the whole World, and any one particular Society, to any one Society, and the particular Members of that Society. And demonstrably sheweth the Use of Self-Love in the particular Persons of which that Society is composed: The Interest and Advantage of which is better consulted by every one taking Care of himself, *than by any loose indeterminate Views of publick Good.*

You will then perhaps ask, when is it that Self-Love becomes a Crime? To which the Answer is, Never but when it acts against itself, and in such a Manner as, either immediately or mediately, to prejudice and hurt its own Interest. He that hurts his Country, in the End either hurts himself or his Posterity, even in this World. And he that for the Sake of any present Pleasure is guilty of a Sin, will generally find at long Run, that he has acted to his own Detriment. Therefore as Vice solicits us with the Temptation of present and immediate Pleasures, so it requires a prudent Forecast to look into the Consequences of Things, in order to prevent our mistaking our apparent, for our real Happiness. And as the rejecting of present

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sent Pleasures, must be attended with present Pain and Uneasiness, so it requires frequently a Strength and Wisdom of Conduct to preserve us in a steady Course of Mortification, or Self-Denial, only in Expectation of meeting with a greater Degree of Happiness in Futurity. Not that there is any Virtue in Mortification for Mortification Sake, nor in refusing the present Gratification of our Passions, when it is not attended with some bad Consequence either to ourselves, or others. For our Passions, or Affections, were all given to us that we might gratify them; we are allowed the Use of them, our chief Care ought therefore to be, not to abuse them. And hence appears also the Folly of those who mistake *Penance* for *Repentance*; the former of which cannot possibly meet with any Acceptance in the Eye of a good God, but just so far as it contributes to the Production of the latter.

And accordingly, when any Contest arises in the Mind between a present and a future Pleasure, the true Question is, which of the two will tend to our greater Happiness in general, when all Circumstances are considered? And which ever upon the whole appears to be such, the Will, on Account of its Self-Love, will necessarily determine on that Side upon which the greatest apparent Pleasure

Pleasure lies. But as we are bred up for many Years together with a Relish only for sensual Pleasures, it being several Years after our Birth before we arrive at so much Strength of Reason as to have a Relish for intellectual Pleasures, these latter come to a Disadvantage, and neither affect us so speedily, nor so strongly as the others. And therefore, it is the Business of Reason and Religion to bring in some Counterbalance, some superior Weight of future Pleasure, in order to turn the Scale in their own Favour.

I am not ignorant that many People choose to excuse themselves from Guilt, by laying the Blame of all their Transgressions on *Original Sin*. But, if they would consult their own Breasts, and look a little more narrowly at Home, they need not go so far Abroad for a Reason. The natural Tendency of Mankind to sensual Pleasures, or what is commonly called *the Corruption of our Nature*, is the necessary Consequence of a tedious Infancy, during which Time we are entirely governed by our sensual Appetites, which from the very Frame of our Nature, as at present constituted, must have had an Advantage over our intellectual Faculties, whether our first Parents had transgressed or not. And, indeed, if there was no Difficulty in conquering our Passions, and

the Force they acquire by an early Indulgence of them, this World would be no State of Probation and Trial ; which, however, is the true Light in which it ought always to be considered.

But the great Power and Prevalency of our sensual Desires, even after we arrive at the Use of our Reason, may in a great Measure be attributed to the Want of a proper Care having been taken of us during our younger Years, by our own immediate Parents, without going so far back as to *Adam* and *Eve*. For the Misfortune is, that Children, instead of being rightly instructed, are too often taught in their Infancy to value those Things which they ought to be taught to despise ; and to despise those Things which they ought really and truly to esteem. And before they are sensible how pernicious a Thing it is to suffer themselves to be governed by their Passions, they are not suffered to have any other Governors. They are indulged in every Thing their Hearts can desire, and their Will is their Law. By which Means they gain such a Bent towards sensual Pleasures, and such an Habit in gratifying themselves in them, that it requires the most powerful Correctives to amend it afterwards, and to bring such Children, when they are grown up, to a Relish for rational

tional and intellectual Pleasures, if it be ever, without the extraordinary Assistance of God's Grace, able to effect it. And accordingly, the wise Son of *Sirach* says, *hast thou Children? Instruct them, and bow down their Neck from their Youth. He, that maketh too much of his Son, shall bind up his Wounds, and his Bowels will be troubled at every Cry. An Horse not broken becometh headstrong; and a Child left to itself will be wilfull.*

It was indeed a great Happiness peculiarly bestowed on our first Parents, that they were brought into the World with all their intellectual Faculties in full Perfection; unbiassed by the Follies of Infancy, or the Prejudice of Education. For in this Respect they were both made *upright*, as *Solomon* * expresth it; and had thereby an Advantage given them by God, which all their Posterity have ever since been deprived of. But with Regard to all the Progeny of *Adam*, they come into the World in a State of Infancy and Childhood, whereby they naturally and necessarily acquire Habits of Sensuality, and carnal Affections, before they come to the Use of their Reason; which Habits grow up with them, and gather Strength by their Indulgence, till they frequently

quently grow too strong to be restrained either by the Power of Reason or Religion. Which was not the Case with *Adam* and *Eve*: And if they transgressed in that purer State of Life, and under those advantageous Circumstances, what can be expected from their Posterity?

But then you will say perhaps, what becomes of publick Spirit, Friendship, Gratitude, Generosity, and all the benevolent Affections? They are where they were. The Seeds of them are all implanted in our Natures, and the Practice of them is all founded on Self-Love; for, if the friendly, good-natured, benevolent, or generous, Man, had not more Pleasure in Acts of Friendship, Benevolence, or Generosity, than in the contrary Actions, he would never do them; any more than the avaricious Man would deny himself all the Comforts of Life, and subject himself to publick Contempt, only for the Pleasure of heaping up Gold.

*Ut quidam memoratur Athenis
Sordidus ac Dives, populi contemnere voces
Sic Solitus: Populus me sibilat, at mihi plaudo
Ipse Domi, simul ac Nummos contemplor in Area.*
HOR. Sat.

And

And hence it appears, that Virtue can only be its own Reward, to such Persons as have a *Taste* for Virtue, and who have not by contrary Habits vitiated that *Taste*. But since, as I before observed, we may, by Education and Habit, almost quite change our Natures, and make them either much better, or much worse, than they were originally, Reason and Religion are given us as Assistants in Aid of Virtue, by throwing into the Scale the advantageous Prospect of superior Rewards in a future State. For as *Cicero* observes, “ It is impossible for those
 “ who have no Belief of the Immortality of
 “ the Soul, or a future State of Rewards or
 “ Punishments, to sacrifice their particular
 “ Interests and Passions to the publick Good,
 “ or to have a generous Concern for Posterity.”

But forasmuch as the Doctrine of a future State was but faintly received by the World till the Time of the coming of our Saviour; having been positively asserted but by a few of the learned, denied by many, and disputed by most; therefore, in order to quiet Mens Minds, and relieve them from the uncertain Disputes of Philosophy it was, that a Person of such high Dignity as *the Son of God* was sent with Power from on high, to

establish this Doctrine and *bring Life and Immortality to Light through the Gospel*. That we might thereby be enabled to correct all our evil Habits, prevent our sensual Desires from being too headstrong, and confine our natural Affections within their due Bounds. For as our Will can never choose any Thing but under the Appearance of Good ; we are now enabled to prove, that he who forsakes Virtue, and goes over to the Side of Vice, will be a Looser by the Exchange ; and that, as he, would make but a foolish Bargain, who sold a valuable Reversion for a present Trifle, so ALL WICKEDNESS IS FOLLY. And on the other Hand it appears, that the present Restraining of our Appetites from all unlawful Gratifications, which are only unlawful, because they are hurtful, will, in the End, turn out to their Advantage ; and will some Time or other, either in this World, or in the next, or in both, produce a greater Quantity of Pleasure than we could possibly have had from the Gratification of them. And does not all this terminate in Self-Love? Q. E. D.

As to the other Parts of the *Essay on Spirit* which relate to the *Athanasian Creed*, I have yet met with nothing in Answer thereto which deserves my particular Notice. Most of the Authors, who have hitherto appeared
against

against it, having avoided all Argumentation, and have only attacked it by the Way of Irony and affected Humour. And although these Gentlemen would take it very ill to be called the Disciples of that Lord *Shaftsbury* who wrote the *Characteristicks*, yet they follow his Advice, and have chose to try a religious Subject by the Test of Banter and Ridicule.

The Existence of * *Angels* or *Spirits*, was, I make no Doubt, a Fund of Merri-ment to the *Saducean* Scoffers, at the Time of our Saviour's coming into the World; and Religion, as well as Learning, hath been often the Object of Ridicule before now. For the Power of setting serious Subjects in a ludicrous Light, is no uncommon Talent, and may easily be acquired; but I believe it was never yet attempted by any one who had the real Interest either of Religion or Learning truly at Heart. But a late Writer, whose Performance is entitled *The genuine Sequel to the Essay on Spirit, &c.* has not only done this, but hath gone further; and has assumed the Person of the Author of *the Essay*, and writes in his Name, that his Calumnies may strike with greater Force, as seemingly coming from the Author's own Mouth. Which is such a Piece of Deceit

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and

* Acts xxiii. 8.

and Treachery, as none but a base and bad Mind could possibly stoop to, and be guilty of. A Ship that fights under false Colours, forfeits all Claim to our benevolent Regards, and is, by the Law of Nations, to be treated as a Pirate.

This Author then proceeds to describe the Author of the *Essay on Spirit*, that the Reader may know who he is; which if the Author of the *Essay* had been assiduous to conceal, as this Author seems to think he was, is against all the Rules of Decency and good Manners; and is a Piece of such low Spite and envenomed Malice, as a generous Mind would have been ashamed of. Whereas he might have saved himself all that Trouble, since the Author of the *Essay* never made a Secret of his being such; either to his Friends, or even to his Acquaintance, when they asked him about it. But the Reason why he did not add his Name to the Dedication was, because he had often observed, and as often lamented it, that Theological Disputants seldom ever treat one another with that Politeness, or even Candour, which ought to be expected from a liberal Education; and he had a Mind to disengage his Subject, from all personal Reflections, and personal Altercations. But this he finds is not to be done.

And,

And, lest the Author of the *Essay* should not be effectually known, this Author mentions some Works as his which are already published, and to which the Author's Name is affixed ; and hints at others not yet published, but which must have been shewn in Confidence to some Person whom the Author of the *Essay* mistook for a Friend, and by whose pious Zeal the Secrets of the Closet were betrayed. *Tantum Religio potuit suadere malorum !*

He asserts likewise, that I was assisted in the Performance of the *Essay*, and received the Hint of it from another Person ; but how he came to know this he does not say. Nor indeed does it signify the least to the Merit of the Argument, whether I was assisted or not. And I mention this only to shew what Credit ought to be given to this Gentleman's Assertions, when I, who should know best, solemnly declare that I neither received the Hint, nor Assistance from any Man whatsoever : And that I wrote it with no other View than of endeavouring to ease *Christianity* from that Load of Error, in the *Athanasian* Exposition of the Doctrine of the Trinity, which hangs like a Millstone about the Neck of it. For to use this Author's own Words, *If the Trinity be a Mystery, let it remain so.*

Besides,

Besides, I do not believe the most critical Eye can possibly discover any Difference either in the Style, or in the Manner of Reasoning, from one End of the *Essay on Spirit* to the other. Which is not the Case with the *Genuine Sequel*: The *Preface* being manifestly written by one Person; the *Body of the Book* by another, and the *Appendix* by a much better Pen than either. How these several Performances came to be jumbled together here in *Dublin*, is not worth my Enquiry. But if it be the Production of that *able and learned Club*, who in the Spring of the Year 1752, republished Dean *Swift's* Sermon on the Trinity, with this Advertisement on the Back of the Title Page. ADVERTISEMENT BY THE EDITOR. *Several Gentlemen of Abilities and Learning having undertaken to answer the ESSAY ON SPIRIT; yet as their Labours will require Time and great Consideration, it is thought necessary in the Interim, to republish the following Sermon, (written by the late Dean SWIFT) which in some Measure may serve as a fit Preservative against the evil Effects of that Treatise.* If, I say, this is the Production of the *Labours* of that learned Club, they have indeed been long in Labour only to bring forth a *ridiculous Mouse*.*

But

* Whoever has a Mind to see a Refutation of the
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But then the Author further declares in my Name, that I have since retracted my Opinions advanced in the *Essay*, which I find has been industriously spread abroad in a serious Manner. And therefore I think it proper to declare, that I have met with no Answers, or Arguments, since the Publication of that Treatise, which have occasioned any Alteration in my Mind upon that Subject, but rather the contrary. For, I cannot help thinking, that must be a bad Cause, which stands in Need of Scurrility and Lies for its Defence. And whether there is much Wit in inventing of Falsehoods, I need not say ; but sure I am there is much Wickedness.

Whatever was the Motive, either with this Author, or with myself, for appearing in Print, is known to the Searcher of all Hearts, from whom no Secrets are hid. And I beseech that Almighty Power to amend the Hearts of those, who had any other View than the Support of Christianity, and

several pretended Answers which have been published against the *Essay on Spirit*, and in particular of this Sermon of Dean Swift's, may consult a Pamphlet entitled, *A Defence of the Essay on Spirit*, published in London, and sold by J. Noon in the Poultry, G. Woodfall at Charing-Cross, and M. Cooper in Pater-Noster-Row. And reprinted in Dublin by G. Faulkner.

and the Love of Truth. This, I hope, can give no Offence, for *I judge no Man, nay I judge not mine own self*, but refer the Revelation and Determination of it, to that Day when the Secrets of all Hearts shall be open, and to that divine Person to whom all Judgment is COMMITTED.

In the mean Time, I could wish that those Writers who differ in Opinion from the Author of the *Essay*, would lay aside their Jokes, and personal Reflexions, and answer the Question proposed at the End of the *Essay*, not with the Grimace of Buffoons, but with Seriousness and Sobriety, as Christians, and as Scholars, should. Which is to this Effect. That if the Doctrine of the Trinity is a Mystery, why should any human Explanation of it be imposed as an Article of Faith? And why is this metaphysical Dispute made a Part of the publick Service of the Church? The Author of the *Essay* is far from denying the Doctrine of the Trinity, or the Divinity of our Saviour, as revealed in the Scriptures; which is what these Authors would willingly suggest; but is disgusted with having the Explanation given thereof by *Athanasius*, made a Rule of Faith; and therefore is desirous that that Creed which goes under his Name, and is allowed universally by the learned to be a
spurious

spurious Composition, should be omitted out of the Liturgy. Not that he desires any Explanation of his own, or of any body's else, except that which is commonly called the *Apostles Creed*, should be received instead of it.

His Design in that Treatise is therefore chiefly to shew, that much may be said against the *Athanasian Creed*; and that the Explanation of this Mystery, as contained therein, is far from being satisfactory. Because, as GOD the Father, and GOD the Son, are always represented in Scripture as two separate and distinct Agents, he concludes for that Reason, that they cannot possibly be but one and the same individual Substance or Being. And because Reason, Revelation, and human Authority, all combine in declaring for a Priority of Existence, as well as a Subordination of Power, between Father and Son, as the very Terms themselves imply; he concludes therefore, that they cannot be coeternal and coequal. For if there is such a Thing in Nature as a Contradiction in Terms, it must be to say, that a Son is coeval with his Father; or as our Saviour observes, to assert, *that the Servant is equal to his Lord, or he that is sent equal to him that sent him.*

Since

Since I wrote the above, I have received a Pamphlet from *England*, entitled, *An Answer to an Essay on Spirit*. By *Thomas Knowles*, M. A. and addressed, by *Permission*, to his Grace the Lord Archbishop of *Canterbury*. In which the Author endeavours to prove that the *Essay on Spirit* was written by the Bishop of *Clogher*; and I own, that I cannot but be surprized, to find that Dr. *Herring* should lend his Name to the patronizing such a Piece of Unpoliteness. The Author of the *Essay* has acknowledged himself to be a beneficed Clergyman belonging to the Church of *Ireland*, and declares that he thinks the Form of Christianity established in the Churches of *England* and *Ireland*, the best and purest Form that he knows of any where; but as these Churches deny all Claim to Infallibility, and as he thinks this Form might be amended by the Omission of the *Athanasian* Creed, he has humbly proposed this Omission, to the Powers that be, and has assigned his Reasons for this Proposal.

I have above told the Reason why he did not choose to put his Name to the Title Page or Dedication; and I own I cannot see what any further Knowledge of the Author's Name or Title has to do with the Argument
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in Question : Nor do I know of any one moral, or good natured, Reason, that can be assigned for disclosing the Name of an Author, if he himself for any prudential Reasons has no Mind to have it divulged.

This Pamphlet in Answer to the *Essay*, is not written with Strength, or Knowledge, enough to deserve a particular Reply ; but there are some Parts of it that may, however, require a little Notice to be taken of them.

As for Example, when this Author, and the rest of the Vindicators of the *Athanasian* Doctrine, want to make an Apology for the damnatory Clauses, they say, that “ the
 “ condemning Clauses are to be understood
 “ as relating only to those who obstinately
 “ deny the Substance of the Christian Faith,”
 but not the *Athanasian* Explanation of it.*
 And again, that “ the damnatory Clauses in
 “ the *Athanasian* Creed do not extend to
 “ every minute Particular contained in it.”†
 Or in the Words of Dean *Swift*, because
 “ the *Athanasian* Creed containeth some
 “ nice and philosophical Points which few
 “ People can comprehend, the Bulk of
 “ Mankind is obliged to believe no more
 “ than the Scripture Doctrine of it, as I
 “ have

* Knowles's Anf. p. 23.

† Id. p. 114.

“ have delivered it.” * In which Abstract of it, as given us by the Dean, there is not one Word of the Unity of Substance, or of the Coequality, or Coeternity of the three Persons in the Trinity. And Mr. *Wheatly*, in his *rational Illustration of the Book of Common Prayer*, says, that from the 3d and 4th Verses of the *Athanasian Creed*, to the 26th Verse, it requires our Assent no more than a Sermon does; which though it may be true, we are not obliged to believe every particular of it.

Whereas, if we consult the Creed itself, and the Rubric adjoining it, we shall find that this Creed is ordered to be repeated by *the People* as well as by *the Minister*. Which Creed, least the minutest Particular of it should be neglected, begins with declaring, that *Every one who doth not keep THIS Faith WHOLE and undefiled, shall without Doubt perish everlastingly*. And then again towards the Middle asserts, that *he that will be saved must THUS think of the Trinity*. And concludes with saying, *THIS is the Catholick Faith, which except A MAN believe faithfully, he cannot be saved*. So, that if the positive Denunciations in this Creed be true, the Bulk of Mankind, if they are *Men*, will certainly be

* Id. p. 110, 111, 114.

be damned, if they do not believe every minute Particular of it.

And yet when Persons, who are offended at the Harshness of these damnatory Clauses, endeavour to weaken the Force of them, by shewing, that the Declaration of our Assent and Consent is by the Act of Uniformity only required, for Peace Sake, *to the Use* of all Things contained in the Book of Common Prayer, till there may be a proper Time for the Amendment of them ; then it is said, that “ a Clergyman to whom is enjoined
 “ the constant *Use* of the *Common Prayer*, in
 “ the Presence of God, and as the solemn
 “ Duty of the Sanctuary, ought to be at all
 “ Times as ready to give his unfeigned Assent to the *Truth*, and Equity, of every
 “ *Thing* contained in that Mode of Worship with which he ventures to approach
 “ the Throne of Grace, as he is willing to
 “ justify himself in *the Use* of it ; otherwise,
 “ he seems to betray the Reasonableness and
 “ the Necessity of the Form itself, and that
 “ by thus equivocating with his own Conscience, he turns the publick Worship of
 “ God into a solemn Piece of Mockery.”*
 —How are these Things to be reconciled ?

But

* Knowles, p. 5.

But still further to confirm this Opinion of his, Mr. Knowles is pleased to have Recourse to the “ 36th Canon of the Church of England, whereby every Clergyman is required to subscribe to the Articles, willingly and *EX ANIMO*, and to acknowledge all and every Article to be agreeable to the Word of God.” Whereas if this Subscription be understood by him as, not only a Subscription for Peace Sake, but as, *an Assent to the Truth of every Thing, contained therein.* I desire to know how Mr. Knowles will reconcile this with the Oaths that he has taken to the Government? For the thirty fifth Article of our Church declares, that *the second Book of Homilies, the several Titles whereof are joined to this Article, doth contain a godly and wholesome Doctrine, and necessary for these Times.* The last Title of which is *against Rebellion*, in which Homily the Doctrine of *Non-Resistance* and an *unlimited passive Obedience*, is declared to be the Doctrine of the Church, in as strong Expressions as Words can make them. Whereas the Doctrine of *these Times*, and upon which the Legitimacy of the *Revolution*, and of the *Hanover* Succession depends, is founded on the Principles of Resistance, and limited Obedience; to which Mr. Knowles, when he was put into Orders,

has

has both subscribed and sworn. And does not the bare stating of this plain Matter of Fact put the Doctrine of Subscriptions as explained by Mr. *Knowles* in too absurd a Light to require any further Argumentation? And is it not something unaccountable, that the Church should still persist in requiring a Subscription to the Doctrine of this Homily, at the same Time that every particular Member of that Church is continually subscribing and swearing to the direct contrary?

The Author of the *Essay on Spirit* had observed, that the *Nicene* Fathers must have understood the Words *Hypostasis* and *Usia* as meaning the same Thing, when they anathematized *every one who should say THAT THE Son existed out of any other HYPOSTASIS, or USIA, than the Father.* And that *Athanasius* must have done the same, when he declared, *that USIA was the same with HYPOSTASIS, and had no other Signification, ἢ αὐτὸ τὸ εἶναι, but that which is, or exists.** From whence the Author of the *Essay* argued, thus, “to say therefore that the three
 “Persons in the Trinity are one *Usia* and
 “three *Hypostasis*, is the same Thing as to
 “say, that they are one Substance and three
 “Substances at the same Time, &c.” In Answer to which, Mr. *Knowles* endeavours
 to

* *Knowles*, p. 105.

to shew, that there is a Difference between *Usia* and *Hypostasis* ;* and yet some few Pages before, he found Fault with our *English* Translation of the new Testament, in not rendering the *Greek* Word *Hypostasis* by the *English* Word *Substance*. For speaking of the Expression made Use of by *St. Paul*, when he calls the Son *the Brightness of God's Glory, and the express Image* *ἡ εἰκὼν τῆς δόξης* of his Person, *Mr. Knowles* adds, which should rather be rendered *of his Substance*. † So inconsistent a Thing is Error with itself !

The Author of the *Essay on Spirit* in his Quotation of the abovementioned Passage from *Athanasius*, had omitted the Words, *ἡ αὐτὴ τὸ ὄν*, as of no great Consequence ; as really and in Truth they are not. Because the Dispute was not, what *Usia* or *Hypostasis* signified, but whether the *Nicene* Fathers and *Athanasius* understood them to mean one and the same Thing, whatever that was ; which was sufficiently proved that they did, from the former Part of the Quotation. And yet *Mr. Knowles* charges the Author of the *Essay*, with having misrepresented the Meaning of *Athanasius* by this Omission. And here I cannot but observe, that this is the only Place which *Mr. Knowles* pretends to produce as an Instance where the Author of the

* *Knowles*, p. 86.

the *Essay* has made a false or imperfect Quotation from the Fathers, notwithstanding the pompous Declaration published in his Advertisements and Title Page, in which he ventures to assert, that the Author of the *Essay's Representation of the Opinion of the antient Fathers, is unfair*. And to shew Mr. Knowles's great Learning in the Greek Tongue, he translates the Words $\eta \alpha\omicron\iota\delta\epsilon \tau\omicron \delta\ \epsilon\upsilon$, *unless Self-Existence*, for which a School-Boy should be whipped.

But what surprises me most is this, that Mr. Knowles in explaining the Difference there is between *Usia* and *Hypostasis*, says, that *Atbanasius* "thought the different
 " Offices of the Father, Son, and Holy
 " Ghost, in Relation to us, and our Redemption, denoted the different *Hypostasis*, but that in these several Offices, they
 " still preserved the $\tau\omicron \delta\ \epsilon\upsilon$ the peculiar Properties of the Godhead, *Self-Existence* and
 " *Eternity*."* So that according to this Doctrine, the Son was not *begotten*, but was *self-existent* as well as *coeternal* with the Father. But he proceeds and says, "For
 " with Respect to their Divinity, or *Usia*, it
 " is one and the same in all; the Father is
 " God, the Son is God, and the Holy
 " Ghost is God: But with Regard to the
 " Difference

* Knowles, p. 107.

“ Difference of their Relation to us, the
 “ *Hypostasis* of the Father consists in *creat-*
 “ *ing*, the *Hypostasis* of the Son in *redeem-*
 “ *ing*, and the *Hypostasis* of the Holy Ghost
 “ in *sanctifying* us.”* Which, if I under-
 stand *English*, is as rank *Sabellianism* as ever
 was uttered. For *Sabellius* allowed the God-
 head of the Father, and of the Son, and of
 the Holy Ghost, to be all one; and said,
 they were only to be distinguished by their,
 * *Ἐνέργειαι*, *Operations* or *Offices*. And that this
 was also the real Sentiment of Mr. *Knowles*,
 is manifest from the following Sentence,
 where he says, “ The Plurality of the *Hy-*
 “ *postases* therefore, must center in one Es-
 “ *sence* or *Ufia*; only that *Essence* is distin-
 “ *guishable* in a personal Capacity, by *rela-*
 “ *tive Denominations*; which no more make
 “ them three Substances, than (according to
 “ the common Similitude among the An-
 “ *tients* to illustrate this Mystery) the feve-
 “ *ral* Members of the Body, which have
 “ *separate Offices*, can be called several Bo-
 “ *dies*.”† Now as the Disciples of *Sabel-*
lius were called *Patropassians*, by way of Ri-
 dicule, because the Consequence of his Doc-
 trine manifestly tended to prove, that the
 Trinity consisted but of one really existent
 Being, and therefore, that if the Son suffered,
 the Father must also have suffered along
 with

* Id. p. 108.

† Id. *ibid*.

with him; so I think there cannot be a stronger Instance given of this *Patropassian* Doctrine being the Doctrine of Mr. *Knowles*, and of those Antients from whom he borrowed this Allusion, than that which is here produced of the several Members of the Body; since, as St. *Paul* observes, *if one Member suffers all the Members suffer along with it*;* whence it must follow of Consequence, according to this Doctrine, that, if the Son suffered, the Father must have suffered also. And yet I should think, since his Grace of *Canterbury* hath been pleased to honour this Treatise with the Loan of his Name, that we may safely take it for granted that this is the Doctrine of the Church of *England*.

And whereas Mr. *Knowles*, notwithstanding the Quotation produced out of Dr. *Cudworth* by the Author of the *Essay*, still insists that *Origen* was a Favourer of that Doctrine which has since been propagated by *Athanasius*; to put this Matter out of any further Dispute for the future, I shall quote a Part of the Comment of *Origen* on these Words of St. *John*, *Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.* *John*. i. 1. Upon which *Origen* remarks, “ that St. *John*

* 1 Cor. xii. 26.

“ sometimes puts the Article before the
 “ Word God, and sometimes, in order to
 “ make a Distinction, omits it. When he
 “ makes Use of the Article, then, says he,
 “ he alludes to that unbegotten God, who
 “ is the Cause of all Things; but when he
 “ speaks of *the Word* being God, he omits
 “ it.—For, says he, the *Ἀνέκδοτος* is the God
 “ with the Article, as our Saviour acknow-
 “ ledges in his Prayer to God the Father,
 “ saying, *that they may know thee the only*
 “ *true God.** But whatever exists as God,
 “ besides this *Ἀνέκδοτος*, is made God by the
 “ Participation of the Divinity, and is not
 “ to be styled *the God* with the Article, but
 “ God without it.”

I shall trouble you with no further Re-
 marks on this Performance, only to observe
 in general, that this Author's Arguments
 are like false Allies in the Day of Battle,
 who turn their Backs on the Enemy, and
 only draw their Swords against that Party
 which brought them into the Field.

I hear there are some Bishops on this Side
 of the Water, who have chosen the easier
 Part, of censuring the *Essay*, rather than
 answering it. Upon whom I shall make no
 further Animadversions at present, than just

* Joh. xvii. 3.

to let them know, that it would have been much properer for them, had they been able, to have answered it; and thereby to have endeavoured to wipe off the Asperſion too often thrown on the upper Part of the Clergy, under the well known Sarcasm of *leaving to tattered Crape the Drudgery of Prayer*. And, if they are not able, they had better not expoſe themſelves.

I am,

SIR, &c.

The EN D



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